The difficult passages and enterprizes of the late War. These things considered by us, (as we know they are by many Churches & Saints) and there being a deep sence upon our Spirits of the *Odium*, under which the name of Christ, his Cause, People and wayes do lye (as it were) buried; and also of the exceeding contempt which the wonderfull and excellent operations of God are brought into; even those eminent wonders, which the Nations have been Spectators and witnesses of, and wherein your hands have been partly engaged; We cannot after much serious consideration and seeking of the Lord, many of us, both together and a part, but present to your hands the ensuing testimony, wch (however you may look theron) is no more then necessity exacts from us, for the clearing of our own Souls from guilt and discharging of our duty to God & men. Therefore we earnestly wish you to peruse and weigh it, as in the sight of God, with a calm and Christian like Spirit, and harden not your neck against the truth as you will answer it to the great judge, before whose impartial Tribunal you (as well as we shalbe very shortly cited to give an account of the things done in the body, whether good or evill. Where the true motives and ends of all your Actions will be evident, where no apologie will be accepted of, your fighting and blaspheming of the Spirit of God, nor for the hard measure you give his people, by reproaches, imprisonment and other oppressions; and where Pride, Luxury, Lasciviousnesse, changing of Principles and forsaking the good wayes, justice and honestie will not have the smallest rag of pretence to hide them from the eyes of the Judge; Which things (whatsoever you say for your self) are (even at present) to be read in your Fore head, and have produced most sad effects every where. Especially; first, The filling of the Saints hearts and faces with inexpressable grief and shame: And secondly, The stopping (at least) of the strong current of their Prayers, which was once for you; if not the turning thereof directly against you. To these we might adde (thirdly) The hardening of wicked men, yea the refreshing and justifying of them in their evill doings, and speaking against the Gospel, Name, and Spirit of our Lord Jesus Christ. And lastly, Gods signall withdrawing from you and your designs. Oh then! that you would ly down in the dust & acknowledge your iniquity, and return unto the Lord by unfeigned repentance, doing your first works, and that you would make hast to do so, least Gods fury break forth like fire upon you, and there be no quenching of it. This would rejoyce us much, as being reall welwishers to your souls everlasting happinesse, though we must declare with equall pity and detestation against your designes and way.

A Word for GOD.

THe wise God that teacheth the Fowls of Heaven to know their appointed times, who directs his peoples work in truth, hath we hope directed us (after a long time of silence and earnest seeking the Lord) to expresse and and declare what we find in our Consciences touching the transactions of this season; and though some may think (as we our selves have been tempted to think) that this is a time, wherein the prudent should hold his peace, it being such an evill time, that men are made offenders; yea, Traytors for words: Yet considering how the Lords remembrancers should not keep silence, and fearing that if we should altogether hold our peace at such a time as this (as *Mordecay* said to *Hester*) deliverance would come another way, and we could expect no share in the enlargement of Gods people, or safety in the day of trouble; withall finding how self would prompt us (like *Issachar*) to see that rest is good, and outward prosperity pleasant, and how the same temptations (which we finde and fear many of our deare Brethren to be under) have set upon some of us, as to have mens persons in admiration because of advantage, and by good words, faire speeches and promises, to be deceived and drawn away in sinfulicity; especially, by the example of some eminent men (like *Peter*) in so much that many *Barnabasses* are carried away with their dissimulation, and as well Ministers as Military men willing to serve the King for his Work and Wages. However seeing every man must give an account unto God for himself; we have examined what particular duty was incumbent upon us, and how in faithfulnesse towards God and meeknesse towards men, we should perform the same: Moreover considering how the Saints did formerly bear their Testimony (not loving their lives unto the death) and by the blood of the Lamb, and their testimony did overcome; and how God did heretofore stir up some of his People (both in *England* and *Scotland*) to bear witnesse (to the truth and wayes of God) against the wayes and wickednesses of men) as a fore-lorn hope; though they were in comparison but a few; like *Joshuah* and *Caleb*, two of twelve; or like the two VVitnesses, a small yet sufficient number. Observing also, that there are present Truths, and every work being beautifull in its season (as in the beginning of the late VVars) was the witnessing against the Book of *Common Prayer*, *Surplesse*, *Crosse* in Baptisme, and other Ceremonies (being superstitious things, imposed by the Bishops) and against Ship-money, Monopolyze, &c. (civill things) imposed formerly by the King. All which were afterwards Declared, Protested and Covenanted against; which Protestation and Covenant are fresh in the memories, and pressing upon the Consciences of some of us, even unto this day: Besides the Engagement, and the severall Acts of Parliament, made against Monarchy or Kingly government; all which now seem to be forgotten or neglected: and those that speak or write in defence of such things, as the Parliament, Army, and the Godly People in the Three Nations approved, asserted and purchased at a dear rate, are now accounted fanaticke fools, disturbers of Civil States, and intermedlers in things that concern them not; under which notion many suffer imprisonment, and other tryals, as evill doers from those men, who now build what they did once destroy; and justifie what they did once condemn. VVitnesse their own VVritings, particularly the Declaration of the Officers and Souldiers of the English Army (whereof

Ier. 8. 7.
Jer. 20. 9.
Isa. 62. 6.
Hest 4. 14.
Gen. 49. 15.
Jude 16.
Rom. 16. 8.
2 *Sam.* 15. 7.
Gal. 2. 13.
1 *Chro.* 4. 23.
Rom. 14. 12
Rev. 12. 7
Numb. 14. 6, 7, 8, 9.
Rev. 7. 3.
2 *Pet.* 1. 12.
Aug. 1. 1650. *pag.* 7, 12.

the Lord *Cromwell* was General) the words whereof are as followeth.

we are perswaded in our Consciences that the late King and his Monarchy was one of the ten horns of the Beast spoken of, Rev. 17. vers. 13,14,15. *And that we were called forth by the Lord to be instrumentall to bring about that which was our continuall Prayers unto God*, viz. *The destruction of Antichrist, and the deliverance of his Church and people; and upon this single account we engaged, not knowing the deep Policies of worldly States men, and have ever since hazarded our lives in the high places of the Field (where we have seen many wonders of the Lord) against all the oppolers of the work of Jesus Christ, whom we have all along seen going with us, and making our way plain before us; and having these things singly in our eye, namely the destruction of Antichrist, the advancement of the Kingdome of Christ, the deliverance of his Church; and the establishment thereof, in the use of his Ordinances, in purity according to his word, and the just, civill, Liberties of Englishmen.*

Saunders, Okey, and Allured.

These with many other expressions, both in the Declaration and severall other Papers of the Army, and Letters of the General, cited both in the Declaration of the Members of severall Churches, and Petitions of the Three Colonels; besides several other Papers which might be instanced in; which we leave to all unbyassed men to consider; and compare with actions done by the same men since that time: but in pursuance of our duty to God, our fellow members and Countrymen, as we are Christians, having a right to the things of Christ; and as we are men, having a Right to our native Priviledges: We do Declare our reall Apprehensions and Consciences (which to the great grief of some of us) we have so long concealed, waiting if God might by his Providence alter our mindes.

Psal. 136. 13.

First, That the sins and present condition of this Nation holds parallel in many things with the old Israelites after the mighty wonders of God, shewed unto them in their great deliverance out of Ægypt. For instance: They and we have soon forgotten God our Saviour, and the great works which he did; we have not set our hearts aright, and our spirits have not been stedfast with God, but have gone back, and dealt treacherously, and turned aside like a deceiptfull bow; and not trusting to his salvation, have provoked the Lord to anger with our inventions; so that men have dominion over bodies, and over our Cattle at their pleasure. And we are in great distresse, for this is a day of trouble, and of Blasphemy, for the children are come to the Birth, and there is not strength to bring forth.

Psal. 78. 8, 9. 10. *Psal.* 106. 28, 29. *Neh.* 9, 3. 7.

Secondly, That blessed Cause, and those noble Principles propounded, and prosecuted by the old Parliament, and the good People of this Nation (in the maintaining of which God did miraculously appear) are now altogether laid aside and lost; and another cause and interest (quite contrary as we conceive) espoused and maintained; For then the advancement of Christs Kingdome, the extirpation of Popery, and popish Innovations, the Priviledges of Parliament, the Liberty of the Subjects, and an equall distinction of Justice were Declared and fought for; and Tyranny, Oppression, Injustice, Arbitraryness; Destroying the Priviledges of Parliaments we Declared and Engaged against: But how far some men have now receded from, and acted contrarily to the dishonour of God, scandall of Religion, great grief of many faithfull men, and the strengthening of the wicked in their principles, and justifying their practices, we leave to the consideration of all those that are sober and wise.

Thirdly

Thirdly, Moreover the unadvised and unwarrantable changing of the Government and swearing thereunto, doth (as we judge) put a necessity upon the chief undertaker thereof to overthrow the very foundation of a Common-wealth: and to maintaine the things comprised in the said Instrument (whether right or wrong) and to turn the very edge and dint of his Sword against the faces and bowels of such as should or shall declare their consciences contrary thereunto.

Fourthly, As a consequence and fruit of this forbidden Tree, many of the choice servants of God and faithfull of the Nation (some Noblemen, Gentlemen, Ministers of the Gospel, Souldiers, *&c.*) are imprisoned without knowing their accusers or having so much liberty as was granted by the Heathens to the Apostles, or the benefit of a fair and publique tryall, according to the fundamentall laws of this Nation.

Fiftly, Under pretence of necessity still to continue the heavy burdens of Taxes, Customs, Excise, *&c.* upon the Nation, without (yea contrary to) the Consent of the People represented in Parliament, and contrary to their own INSTRUMENT.

Sixtly, Notwithstanding all the fair pretences and promises of Reformation; yet what abhominable and horrible Impieties, Injustice and Oppression are there couched and covered under this new Form, from the Head to the Taile (as the Prophet saith) treading in the very foot steps of their Predecessors; witnesse the receiving of the Honours, Profits, Customs, Benefits, Tenths, and First-fruits comming in formerly to the Crown; the exalting of Sons, Servants, Friends and Favourites (though some of them known to be wicked men) to the highest places and greatest preferment, which the good Rulers of old, as *Gideon*, *Nehemiah* and others did not do; because of the fear of the Lord, and the Bondage that was heavy upon the people: Witnesse also the unreasonablenesse of the Army to have so many Officers, which might easily be reduced to a lesser number, and both Officers and Souldiers for many years to receive their pay (even in a time of peace) when the poore Peasants or Tenants (who pay but ten shilling rent *per Annum*) doe pay out of their penury, to maintain them in their pompe and luxury, *Act.* 27.30.

Seventhly, We cannot without grief mention the sad effects of the secret designe of *Hispaniola*, to be the losse of so many mens lives, the expence of so much blood and treasure, and the endangering of this Common-wealth by Invasion; as also thereby rendring us a scorn and snuffe to the Nations round about.

Lastly, We do declare and publish to all from our very hearts and souls, that those of us that had any hand in joyning with the Parliament and Army heretofore, had no other designe against the late King and his Party, save as they were enemies to our Lord Christ, his Kingdome and people, hinderers of his work, and oppressors of the Nation, and that it never came into our hearts to think or intend the pulling down of one person to set up another; or, one unrighteous power to promote another: but we aymed as primarily at the glory of God; so likewise at the generall good of the Nation, and particular benefit and just liberty of every man; and it greives us, that any just cause is given them to stumble at Professors, or complain that they are deprived of their Freedome, and severall wayes more oppressed, then in the dayes of the wickedest Kings; we do also believe in our heart, that (though the worst things are not without Gods permission and providence) yet that this Government is not of Gods approbation, or taken up by his Counsell, or according to his Word; And therefore We do utterly Disclaime hav-

ying

ving any hand or heart in it, and for the Contrivers and undertakers thereof, we suspect and judge them to be great transgressors therein; and so much the more, because they are Professors of Religion, and Declarers, Engagers, and fighters against the very things they now practice: And it is most evident to us, that they there by build again, what before they did destroy; and in so doing they render themselves and the Cause, Religion, Name and People of God abominable to Heathens, Papists and prophane Enemies, which is a grief to our Souls to consider. We doe also detest the practices of these men in imprisoning the Saints of God, for their Consciences and Testimony, and just men; who stand for morall and just principles, and the freedome of the Nation and People; and their breaking off Parliaments to effect their own Designe. We do also from our Souls Witnesse against their new Modelling of Ministers (as Antichristian) and keeping up Parishes and Tythes (as Popish Innovations.) And we Disclaime all adherence to, owning of, or joyning with these men in their wayes. And do withdraw, and desire all the Lords people to withdraw from these men, as those that are guilty of the sins of the later dayes; and that have left following the Lord, and that Gods people should avoid their sin; least they partake with them in their plagues: Thus concluding our Testimony, We Subscribe our Names hereunto.

2 Tim. 3.5.

William Jones.	*Lewis VVilliams.*	*VVilliam Edward.*
John Morgan.	*Lewis Reece.*	*Richard Roberts.*
John Thomas.	*Reece Iohn.*	*Lewis David.*
Evan Jones.	*Howell Reece.*	*Morgan John.*
John Phillips.	*Richard John.*	*Richard Thomas.*
Thomas Jones.	*Richard Price.*	*Meredith VVilliam.*
John Beevan.	*John David.*	*Witkin Rice.*
Thomas Lewis.	*David Morgan.*	*VVilliam VVatkin.*
Gabriel Lewis.	*Morgan William.*	*Reece David.*
Howell Thomas.	*Morgan Robert.*	*VVatkin David.*
Thomas Phillips.	*John VVilliam.*	*David William.*
VVilliam Howels.	*Lewis David.*	*VVilliam Phillips.*
VVilliam VVaters.	*Thomas Edwards.*	*John VVilliams.*
Howell John.	*Reece John.*	*Henry Thomas.*
John Price.	*Jenkin Jones.*	*John Jones.*
Meredith Phillips.	*VVilliam Iones.*	*John Farmer.*
William Jenkins.	*Jenkin Rosser.*	*Henry Meredith.*
Thomas Prosser.	*Rice Rosser.*	*Trebern Morgan.*
Jenkin Griffith.	*Nicholas Griffiths.*	*Richard David.*
Howell Williams.	*Lewelin Beevan.*	*Evan John.*
Thomas Williams.	*James Powell.*	*Edward Evan.*
Richard Howell.	*Mirick Morgan.*	*Thomas Evan.*
Watkin Price.	*Evan Meredith.*	*David Evan.*
VVilliam Powell.	*VVilliam Jones.*	*Howell VVaters.*
Thomas Powell.	*Meredith Rees.*	*Jenkin VVaters.*

John

John Howell.
Phillip David
Rice Richard
Edward Matthews.
Watkin Richard
Thomas Evan.
Lewelin Jenkin.
Jenkin william
Thomas VVilliam
Evan Lewelin
John Lewis
william VVaters
Morgan David
John David
David VValter
Reece Jones
Phillip Jones
Jervice Jones
Edward Jenkins
Watkin Jenkins
David Thomas
Rice Jones
Evan John
David william
Henry Williams
John Bedward
Thomas Tunman
Robert Tunman
Roger Griffith.
Thomas Morgan
william Price
David Davies
David Priee
Richard Morris
John Evans
David Powell
Walter Lewis
Richard Meredith
William Morris
James Haydock
William Bostock
Phillip Russell
Edward williams
James Morgan
David Rutherch
William Bayes

Reece Jones
Richard James
William Hopkins
Lewis Jones
William Watkins
Richard Mils
John Thomas
John Smith
William Priee
Vavasor Powell
John williams
John Hammer
Moris Griffith
Edward Owens
Richard Griffith
Walter Davies
Thomas Gwin
Thomas Vaughan
John Powell
Rees Havard
Roger Thomas
Thomas Lewis
John watkin
VValter Lewis
VVilliam Thomas
William Lewis
Richard Vaughan
David Jones
Rice Thomas
Henry Thomas
John Williams
Thomas Powell
John David
John Rowbuck
Evan Watkin
Charls Lloyd
Hugh Thomas
Rosser watkin
Thomas Griffith
Lewis Price
Morgan Lloyd
William Thomas
Lewis James
John Thomas
Robert Thomas
Howell watkin

Thomas Priee
Roger williams
John Baddam
John Powell
David Roberts
John Pugh
Thomas Parry
Howell williams
Walter Price
William Bevan
Lewis Prytherch
David william
Lewelin ap John
Ienkin Griffith
Peter Chidlowe
Arthur Chidlow
William Iones
Owen Humphrey
Evan Thomas
Samuel Rees
John Lewis
William Beatsley
Thomas Morgans
John Symonds
William Beddoes
Morris Williams
James Williams
William Matthews
Lewis Price
Evan Ellis
Richard Tudge
William Fermell
Edward Greatholder
John Tomkins
Thomas Tudge
Hugh Evans
Owen Lewis
Owen Iones
Edward Rees
Ralph Rubothom
William Lewis
John Powell
David Kadwalader
Rowland Tudge
David Evan
John Tibbots

Samuell VVilliams
Richard Bromley
Richard Baxter
John Crowther
Francis Mason
John Evans
David Phillips
VVilliam Evans
Thomas Ellis
Thomas Crowther
Thomas Fernell
Richard Irish
Henry Iones
VVilliam Phipps
william Becket
Daniel Rees
Francis Hancock
Edward Irish
Oliver David
VVilliam Dabellis
Lewis Pugh
Richard Rogers
Owen Iones
Edmund Rosser
John Meredith
VVilliam Thomas
Alewelin Lewis
John Rowland
Lewis VVilliams
VVilliam Lewis
Edward VVilliams
Howell Rees
Rowland Morgan
Phillip Gyles
James Watkins
John James
Lewis Iones
Michael Watkins
Edmund Morgan
Rosser Thomas
John Rosser
Thomas John
James John
Elias Thomas
John Howell
William John

Rosser

Rosser Watkin	John Nicholas	James Park
Daniel John	Phillip Williams	Iohn Meredith
Thomas ap John	Robert Sanctley	Iohn Owens
Gilbert Morris	John James	William Iennings
Matthew Prichard	Edward Roberts	George Ienkins
Edward Jones	Walter Thimbleton.	William Heatley
Owen Edward	John Fowler	Iohn Lewis
David Thomas	Hugh Prichard	David Iones
John Pugh	Henry Williams	Ieffrey Parry
Howell Thomas	William Win	Iohn Hughes
Reece ap David	Richard Saltonstall	Iohn Evans
John Benan	Rice Jones	Richard Iones
Thomas Lloyd	Richard Williams	William Rider
Kenrick Jones	Phillip Rogers	Iohn Ratlieffe
James Quarrell	Richard Roberts	William Iones
Enward Williams	Thomas ap Thomas	Ralph Hopley
Edward Moore	Ellice ap Roger	Hugh Price
John Roberts	David ap Edward	Griffith Iones
John Brown	David Lloyd	Brian Sixsmith
Alexander Powell	Thomas Edwards	Mathaniel Edwards
Hugh Powell	Francis Lith	Iohn Meredith

A POSTSCRIPE.

Reader,

THis paper had sooner come into thy hands, if the Subscribers hereof (who were willing to do nothing rashly) had not waited for further Councel and direction from God herein then they had at their first intention of the publishing hereof, and withall it was defetred for a time, hoping that God might some other way convince the Person chiefely concerned in it; and seeing God gave him time to repent, and yet he repented not, we have published this our Testimony. To which you might have had many more Subscribers (who were willing to own this Paper) if conveniency and Providence had made way for it to come into their view: There hath been great endeavours to stifle it in the Birth; to that end, some of the Subscribers were threatned with imprisonment, and Orders were issued out to imprison some (whereof one was secured) namely Mr. *Vavasor Powell*, who was taken by a company of Souldiers, from a day of Fasting and Prayer at *Aberbechan* in *Mountgomory*-shire, where many Saints were gathered together, which caused much sadnesse, yea and much heart breakings to them all; and he remained for some time a prisoner upon that account.

Rev. 2. 21.

FINIS.

Acad. Aberyst: 1655

6

A few words to the people of *England*, who have had a day of visitation, *not to slight time but prize it, least ye perish.*

BRITISH MUSEUM

England, England, many precious days of visitation hath the Lord thy God let thee see, Oh that thou hadst but known it: the Lord thy God hath been very gracious unto thee, O *England*, above manny Nations of a long time, he that created the Heavens and formed the Earth, hath made manifest his love unto thee; to that in the conscience of thee (thou people of *England*) I speak, who am also a witness of the Lords dealings with thee. *I am the light of the world*, said Jesus Christ, *which hath lightned every one that comes into the world*: with which light O people of *England*, thou hast seen the deceits that people in thee and other Nations have lived in, and by that in thy conscience (O people of *England* who was of late but little in thy own eyes) hast thou seen the deceits of them that were in Authority before thee, both the Bishops and their Prelates, and their Prelaticall Authority, and the persecutions they used over the people of God, and their usurped Authority they used over tender consciences, that then were living in thee; thou wast not ignorant, nor it was not unknown to thee, O thou people of *England*, how the Bishops with their Prelaticall Authority and usurped power did fine imprison banish and lay wast thy people O *England*, who for conscience sake could not bow down to his Idolatrous worships, as thou then rightly calledst it: And O people of *England*, it was not hid from thine eyes, neither was